

# RAMAKRISHNA MISSION VIDYAMANDIRA

## BOSE HOUSE CAMPUS

A Cultural & Educational Center  
(Rishra, Hooghly)

A Unit of Ramakrishna Mission Saradapitha  
Belur Math, Howrah



Brochure for Online Certificate Course on

### TEXT BASED VEDANTA

Text Based Vedanta: Brahma Sutra Adhiyasa Vasya (Tarkapada) and Vedanta  
Paribhasa on Visaya, Prayojan and Pratyaksha Paricched





“The wavy waters in the picture are symbolic of Karma, the lotus of Bhakti, and the rising-sun of Jnana. The encircling serpent is indicative of Yoga and awakened Kundalini Shakti, while the swan in the picture stands for Paramatman. Therefore, the ideal of the picture is that by the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained.”

Swami Vivekananda

तन्नो हंसः प्रचोदयात् (Tanno hamsah prachodayat), meaning, “May the Paramatman, Supreme Self [symbolized by] the Swan (hamsa), awaken our [higher] understanding.”

## Mission Statement

'True to the kindred points of Heaven and Home' - to borrow an evocative line from William Wordsworth's celebrated poem 'To a Skylark' - the ideology of Ramakrishna Mission was formulated by Swami Vivekananda as "Atmano mokshartham jagad hitaya cha" (i.e) 'For one's own salvation and for the welfare of the world'). This telling phrase encapsulates an over-arching spiritual ideal in which individual spiritual aspiration and the spirit of altruism co-mingle. A private spiritual life that turns a blind eye to the suffering

humanity, Swami Vivekananda never tired of pointing out, is necessarily a selfish life led in isolation. Recognising as he did the immanent divinity in every living being, Swamiji bequeathed to humanity the ideology of 'Practical Vedanta'.

The educational domain is an important area where 'Practical Vedanta' finds wonderful application. In fact, the luminous mind of Swamiji probed man to his very depth and came up with the astounding revelation that infinite goodness and infinite perfection are lying buried in every man, waiting to be called out. Just as friction brings out the hidden fire from a flint, right kinds of external suggestions would likewise call forth ethical excellence and elements of creativity already present in their potential forms in man. True education, if anything, helps this manifestation through creating "right kinds of external suggestions". To the extent an academic milieu furnishes such "right kinds of external suggestions", it serves the purpose of education. Based on this educational ethos of Swami Vivekananda, our College, ever since its inception, has been striving to build up an environment that would help manifest in its learners.

*Divinity (i.e. such scintillating values as selflessness, moral courage, truthfulness etc.)*

*Perfection (i.e. academic excellence)*





RAMAKRISHNA MISSION VIDYAMANDIRA (MAIN CAMPUS)  
BELUR MATH, HOWRAH

## RAMAKRISHNA MISSION VIDYAMANDIRA

A vision, born of the irresistible character-force of a mighty spiritual genius, ceases to belong to the realm of speculation – instead it becomes a living force working itself out imperceptibly to find its fulfilment sooner or later. What is today the Ramakrishna Mission Vidyamandira, does indeed trace its origin to such a vision of Swami Vivekananda. True to the Prophet's vision as early as 1898 of a temple of learning combining the elements of the ancient 'Gurukula' tradition of India and the scientific temper of the West, the authorities of the Ramakrishna Mission, Belur Math started 'Vidyamandira' as an Intermediate Arts College in 1941 under the auspices of Saradapitha, a branch of the Ramakrishna Mission.

For history to be made, there must be years – long, gruelling years. From an Intermediate Arts college in 1941 to a three-year degree college in 1966 through to becoming 'a college with potential for excellence' as also being conferred with the autonomy status by UGC in 2010, Vidyamandira's onward march through the passage of years is a fascinating study of an educational Institute's bold strides, despite various odds, into the arena of high education. Also, during the academic session 2006-2007, post-graduate teaching was introduced and in the year 2013 the college established 'Swami Vivekananda Research Centre' to run PhD programmes. Currently, with as many as fourteen undergraduate Hons. Courses, six post-graduate courses, researches in various disciplines and a plethora of Certificate as well as Add-on courses running apace, Vidyamandira can well be likened to a mini-University which has been leaving, all these years, its quiet yet unmistakable impact on the society by sending out academically skilled individuals with high character efficiency...



## HISTORY OF THE BOSE HOUSE CAMPUS



This garden house, belonging as it did to Sri Sarat Chandra Bose, the elder brother of Netaji Subhas Chandra Bose, is said to have scripted a fair bit of history by having none other than Netaji himself setting foot in it. After Netaji's great escape in 1941, this historic house, according to police file No 24 of Police Museum, Kolkata, was used as a meeting place with the representatives of the Japanese Consulate to get news from Netaji.

Probably in May, 1941 a link between the Bose family and the Japanese Consulate was created. Subsequently, Sarat Bose met Japanese Consul General Okazaki at this Garden House. On that day of the first meeting, Sisir Bose drove the car of the Consul bringing him to this house. It is learnt that the next Consul Ohta along with his wife also came to this house several times to meet Sarat Bose. In fact, to avoid the surveillance of British intelligence officers, Mrs. Ohta used to come here wearing saree so that it would appear as if she was coming to attend a social gathering. Indeed, numerous meetings of this kind having taken place here, this house unmistakably lies wreathed in a glorious bit of history pertaining to the last leg of the Indian freedom movement.

Later the descendants of the Bose family sold this property and eventually in 2005 Sri Paritosh M Chakrabarti got the ownership of this property. Finally, this historic Bose House Property has been donated by Sri Paritosh M Chakrabarti and Sreemati Chakrabarti to Ramakrishna Mission Saradapitha, Belur Math for the construction and development of a Cultural and Educational Centre to promote the legacy of Swami Vivekananda and Netaji Subhas Chandra Bose. Now the Bose House Campus is the second campus of Ramakrishna Mission Vidyamandira.





## **BOSE HOUSE CAMPUS : SPECIAL FEATURES**

- Swami Vivekananda's dream was to combine the traditional Upanishadic teachings of India with the knowledge of the West. A bunch of online and offline courses have been started from this campus to contribute towards the actualization of this vision..
- Keeping employability in mind, skill development courses like Digital Skills, Data Analysis, Communicative English, Communicative Hindi or Modern Journalism have been made part of our curriculum.
- Courses like Indian Mythology : Srimad Bhagavatam, Indian Philosophy : Vedanta, Buddhist Studies are meant to make one aware of India's ancient traditions, classical culture etc. These courses are very helpful in higher level research too.
- Courses such as 'Students' Mental Crisis & Intervention', 'Personality Development in the light of Ramakrishna-Vivekananda Movement' will help in combating today's dreaded mental disorders like stress, depression, anxiety and will also help developing effective personality to make one fit for career.
- Art Appreciation, Music Appreciation as well as Drawing & Craft and Music Classes will develop aesthetic sense on one hand and creativity on the other. Apart from higher level research, the vocational oriented learning of these courses today will also shape your career.
- Educational and Cultural Workshops, Seminars and Value Oriented Programs organized from this campus from time to time will be helpful for your skill development as well as values development.
- The various awareness programs and relief activities organized at this campus by the NSS department of Ramakrishna Mission Vidyamandira will be especially helpful in your socialization.
- Srimat Swami Suviranandaji Maharaj, General Secretary of Ramakrishna Math & Ramakrishna Mission officially inaugurated this campus on 21st February 2024, on the day of International Mother Language Day. In the inaugural meeting, Revered Maharaj said that the novelty of this campus of Ramakrishna Mission is that this is a co-educational institution. Girls will also study here. Swamiji said that a bird has two wings; and if both are not equally empowered and strong, then the bird cannot fly well. The governing body of Ramakrishna Mission has decided that both boys and girls will come here non-residentially; for the excellence of their lives.







**Curriculum for Online  
Certificate Course on**

# **TEXT BASED VEDANTA**

**Text Based Vedanta: Brahma Sutra Adhiyasa  
Vasya (Tarkapada) and Vedanta Paribhasa on  
Visaya, Prayojan and Pratyaksha Paricched**



## PROGRAMME FRAMEWORK

<b>Name of the course*</b>	Text Based Vedanta: Brahma Sutra Adhiyasa Vasya (Tarkapada) and Vedanta Paribhasa on Visaya, Prayojan and Pratyaksha Paricched
<b>Aims &amp; Objectives*</b>	<p>Texts based on Vedanta, a school of Indian philosophy rooted in the teachings of the Upanishads; aim to convey profound spiritual wisdom and guidance for self-realization. Here are the key aims and objectives of Vedantic texts:</p> <p><b>Aims:</b></p> <ol style="list-style-type: none"> <li>1. <b>Self-Realization:</b> The primary aim is to guide individuals toward the realization of their true self (Atman), which is identical with the ultimate reality (Brahman).</li> <li>2. <b>Liberation (Moksha):</b> Vedantic texts seek to free individuals from the cycle of birth, death, and rebirth (samsara) by attaining liberation through knowledge (jnana).</li> <li>3. <b>Understanding Reality:</b> They aim to provide an understanding of the nature of reality, the relationship between the individual self and the universe, and the nature of the divine.</li> <li>4. <b>Spiritual Growth:</b> Encouraging moral and ethical living, these texts aim to support spiritual development and the cultivation of virtues like truthfulness, compassion, and detachment.</li> <li>5. <b>Guidance on Meditation and Contemplation:</b> Vedanta offers methodologies for meditation and contemplation to help practitioners transcend the limitations of the mind and senses.</li> </ol> <p><b>Objectives:</b></p> <ol style="list-style-type: none"> <li>1. <b>Teaching the Oneness of All Beings:</b> Emphasizing the idea that all living beings share the same essence, which is Brahman, fostering a sense of unity and compassion among all.</li> <li>2. <b>Dispelling Ignorance (Avidya):</b> By imparting knowledge, Vedantic texts aim to dispel ignorance about the true nature of the self and the universe, which is seen as the root cause of suffering.</li> <li>3. <b>Promoting a Detachment from Materialism:</b> They encourage detachment from material desires and ego-driven actions, guiding individuals toward a more balanced and spiritually focused life.</li> <li>4. <b>Providing a Framework for Ethical Living:</b> Through teachings on Dharma (righteousness) and Karma (action),</li> </ol>

	<p>Vedanta provides a framework for living in harmony with universal laws.</p> <p>5. <b>Facilitating Inner Peace and Contentment:</b> The ultimate goal is to help individuals achieve a state of inner peace, contentment, and bliss (Ananda) by aligning with their true nature.</p>
<p><b>Tradition &amp; Background</b></p>	<p>Vedanta philosophy is rooted in three primary texts, often referred to as the <b>Prasthanatrayi</b>:</p> <ul style="list-style-type: none"> <li>• <b>Upanishads (Shruti Prasthanana):</b> These are considered the foundational texts of Vedanta. The Upanishads contain philosophical discussions and teachings that explore the nature of reality and the self. Among the principal Upanishads are the Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, and Brihadaranyaka.</li> <li>• <b>Brahma Sutras (Nyaya Prasthanana):</b> Attributed to Sage Badarayana, the Brahma Sutras systematize and summarize the teachings of the Upanishads. They are composed of concise aphorisms (sutras) that serve as a guide to interpreting the Upanishads.</li> <li>• <b>Bhagavad Gita (Smriti Prasthanana):</b> Part of the Mahabharata, the Bhagavad Gita is a dialogue between Lord Krishna and the warrior prince Arjuna. It presents a synthesis of various paths to spiritual realization, including devotion (Bhakti), knowledge (Jnana), and action (Karma), and is considered an essential text in Vedanta.</li> </ul>
<p><b>Important Literature &amp; Texts</b></p>	<ul style="list-style-type: none"> <li>➤ <i>Upanishads</i></li> <li>➤ <i>Brahma Sutras (Vedanta Sutras)</i></li> <li>➤ <i>Bhagavad Gita</i></li> <li>➤ <i>Upadeshasahasri:</i></li> <li>➤ <i>Vivekachudamani</i></li> <li>➤ <i>Bhaja Govindam</i></li> <li>➤ <i>Commentaries on Upanishads and Brahma Sutras</i></li> </ul>



	<ul style="list-style-type: none"> <li>➤ <i>Yoga Vasistha</i></li> <li>➤ <i>Panchadasi</i></li> <li>➤ <i>Narada Bhakti Sutra</i></li> </ul>
<p><b>Learned scholars &amp; their contribution</b></p>	<ul style="list-style-type: none"> <li>➤ <i>Adi Shankaracharya (788–820 CE)</i></li> <li>➤ <i>Ramanujacharya (1017–1137 CE)</i></li> <li>➤ <i>Madhvacharya (1238–1317 CE)</i></li> <li>➤ <i>Vallabhacharya (1479–1531 CE)</i></li> <li>➤ <i>Nimbarkacharya (12th century CE)</i></li> </ul>
<p><b>Basic tenets and Schools of thought</b></p>	<ul style="list-style-type: none"> <li>➤ <b>Brahman:</b> Brahman is the ultimate, unchanging reality, composed of pure existence, consciousness, and bliss (Sat-Chit-Ananda). It is beyond time, space, and causality.</li> <li>➤ <b>Atman:</b> The individual soul, or Atman, is considered identical with Brahman in its true nature. The realization of this identity is the ultimate goal of human life.</li> <li>➤ <b>Maya:</b> Maya is the cosmic illusion that creates the perception of duality and multiplicity in the world. It is responsible for the ignorance (<i>Avidya</i>) that veils the true nature of the self.</li> <li>➤ <b>Karma and Reincarnation:</b> Actions (Karma) in one's life determine the circumstances of future births. The cycle of birth, death, and rebirth (Samsara) continues until one achieves Moksha (liberation).</li> <li>➤ <b>Moksha:</b> Liberation from the cycle of Samsara, achieved through the realization of the true nature of Atman and Brahman, leading to eternal peace and bliss.</li> </ul>
<p><b>Applied aspects*</b></p>	<ul style="list-style-type: none"> <li>➤ Self-Inquiry (Atma-Vichara)</li> <li>➤ Detachment (Vairagya)</li> <li>➤ Karma Yoga (Path of Action)</li> <li>➤ Bhakti (Devotion)</li> <li>➤ Jnana Yoga (Path of Knowledge)</li> <li>➤ Sannyasa (Renunciation)</li> <li>➤ Ethical Living (Dharma)</li> </ul>
<p><b>Connect with the contemporary knowledge system*</b></p>	<ul style="list-style-type: none"> <li>➤ <b>Integration with Science and Philosophy:</b> Contemporary Vedanta often engages with modern science, especially in fields like quantum physics, psychology, and neuroscience. Thinkers and scholars draw parallels between Vedantic concepts like <i>Brahman</i> (ultimate reality) and scientific ideas like the quantum field.</li> </ul>



The non-dualistic nature of Vedanta, as espoused in *Advaita Vedanta*, aligns with certain interpretations of quantum mechanics, where the observer and observed are not separate.

➤ **Reinterpretation of Traditional Texts:**

Scholars in contemporary Vedanta reinterpret ancient texts to make them relevant to today's context. For example, Swami Vivekananda's reinterpretation of Vedanta emphasized practical spirituality, service to humanity, and social reform, resonating with modern values.

The Bhagavad Gita is often interpreted through the lens of modern psychology, focusing on concepts like self-awareness, emotional intelligence, and inner peace.

➤ **Practical Application:**

Contemporary Vedanta emphasizes practical application in daily life, making spirituality accessible to everyone, not just ascetics. It stresses the importance of ethical living, mindfulness, and self-inquiry, integrating these practices into personal and professional life.

The concept of *Karma Yoga* (selfless action) is particularly emphasized, encouraging individuals to work with a sense of duty and detachment from the fruits of their actions, which aligns with modern ideas of work-life balance and stress management.

➤ **Global and Inclusive Approach:**

Contemporary Vedanta is not limited to Indian philosophy but has become a global phenomenon. Teachers like Swami Vivekananda, Ramana Maharshi, and modern-day spiritual leaders have spread Vedanta worldwide, making it accessible to people from different cultural and religious backgrounds.

The inclusive nature of Vedanta, which teaches the oneness of all beings, resonates with contemporary values of diversity, inclusion, and global citizenship.

➤ **Dialogue with Other Philosophical Traditions:**

Contemporary Vedanta often engages in dialogue with other philosophical and religious traditions, such as Buddhism, Christianity, and Western philosophy. This cross-cultural exchange enriches Vedanta and allows it to address universal questions about existence, consciousness, and the nature of reality.



	<p>➤ <b>Digital and Educational Platforms:</b> With the advent of the internet and digital platforms, Vedantic teachings have become more accessible. Online courses, lectures, podcasts, and discussion forums have made it easier for people to explore Vedanta in a contemporary setting.</p> <p>➤ <b>Environmental and Social Consciousness:</b> There is also a growing emphasis on the application of Vedantic principles to address global challenges such as environmental sustainability, social justice, and mental health. The idea of interconnectedness in Vedanta supports a holistic approach to these issues, advocating for a balance between individual well-being and collective harmony.</p>
Valuable excerpts from ancient texts	<p><b>1. Mundaka Upanishad (2.2.3)</b></p> <ul style="list-style-type: none"> <li>• <b>Excerpt:</b> <i>"Satyameva jayate nānṛtam, satyenā panthā vitato devayānaḥ, yenākramantyṛṣayo hyāptakāmā, yatra tat satyasya paramaṃ nidhānam."</i></li> <li>• <b>Translation:</b> "Truth alone triumphs; not falsehood. By truth is laid out the path leading to the gods by which the sages, who are free from desires, ascend to the supreme treasure of Truth."</li> <li>• <b>Significance:</b> This verse emphasizes the paramount importance of truth in the pursuit of spiritual knowledge and the realization of the ultimate reality.</li> </ul> <p><b>2. Bhagavad Gita (2.20)</b></p> <ul style="list-style-type: none"> <li>• <b>Excerpt:</b> <i>"Na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre."</i></li> <li>• <b>Translation:</b> "The soul is never born, nor does it die; it has neither been nor will be. Unborn, eternal, everlasting, and ancient, the soul is not slain when the body is slain."</li> <li>• <b>Significance:</b> This verse teaches the immortality of the soul, a fundamental concept in Vedanta that underscores the eternal nature of the self beyond the physical body.</li> </ul> <p><b>3. Chandogya Upanishad (6.8.7)</b></p> <ul style="list-style-type: none"> <li>• <b>Excerpt:</b> <i>"Tat tvam asi, Śvetaketo!"</i></li> <li>• <b>Translation:</b> "You are That, Śvetaketu!"</li> <li>• <b>Significance:</b> This Mahāvākya (great saying) asserts the essential oneness of the individual soul (Atman) with the ultimate reality (Brahman). It is one of the central teachings of</li> </ul>



Advaita Vedanta, emphasizing non-duality.

#### 4. Brihadaranyaka Upanishad (1.4.10)

- **Excerpt:** "*Ātmanam ced vijanīyāt ayam asmīti pūruṣaḥ, kimicchān kasya kāmāya śarīram anu samjvaret.*"
- **Translation:** "If a man knows the self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body?"
- **Significance:** This passage discusses self-realization and the futility of worldly desires once one understands the true nature of the self as Brahman.

#### 5. Brahma Sutras (1.1.2)

- **Excerpt:** "*Janmādyasya yatah.*"
- **Translation:** "That from which the origin, sustenance, and dissolution of this world proceed."
- **Significance:** This aphorism establishes Brahman as the cause of the creation, maintenance, and dissolution of the universe, framing the central inquiry of the Vedanta philosophy.

#### 6. Katha Upanishad (2.2.13)

- **Excerpt:** "*Nityo 'nityānām cetanaścetanānām eko bahūnām yo vidadhāti kāmān, tam ātmastham ye 'nupaśyanti dhīrās teṣām śāntiḥ śāśvatī netareṣām.*"
- **Translation:** "The eternal among non-eternals, the consciousness among the conscious, the one among the many who grants desires, the wise who perceive Him as seated in their self, to them belongs eternal peace and not to others."
- **Significance:** This verse reflects the Vedantic view of Brahman as the eternal, conscious principle that sustains the manifold universe.

#### 7. Mundaka Upanishad (2.2.8)

- **Excerpt:** "*Brahmavid āpnoti param.*"
- **Translation:** "The knower of Brahman attains the highest."
- **Significance:** This statement emphasizes the ultimate goal of life according to Vedanta: realizing and knowing Brahman, which leads to liberation (Moksha).

#### 8. Isha Upanishad (1)

- **Excerpt:** "*Īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyām jagat, tena tyaktena bhujjīthā mā grdhaḥ kasya svid dhanam.*"
- **Translation:** "All this—whatever exists in this changing universe—should be covered by the Lord. Protect the Self by

	<p>renunciation. Lust not after any man's wealth."</p> <ul style="list-style-type: none"> <li>• <b>Significance:</b> This verse conveys the idea of divine immanence, where everything in the universe is seen as pervaded by the divine, and it advocates for a life of renunciation and non-attachment.</li> </ul>
<p><b>Future Prospects*</b></p>	<ol style="list-style-type: none"> <li>1. <b>Globalization and Cross-Cultural Exchange:</b> <ul style="list-style-type: none"> <li>• <b>Increasing Global Interest:</b> As the world becomes more interconnected, there's a growing global interest in Eastern philosophies, including Vedanta. Scholars and spiritual seekers from diverse backgrounds are increasingly studying these texts, leading to a broader dissemination of Vedantic ideas.</li> <li>• <b>Translation and Interpretation:</b> The ongoing translation and interpretation of Vedantic texts into various languages will continue to expand the reach of these teachings. New commentaries that relate Vedantic principles to contemporary life will make the philosophy more accessible to a global audience.</li> </ul> </li> <li>2. <b>Academic and Research Development:</b> <ul style="list-style-type: none"> <li>• <b>Interdisciplinary Studies:</b> Vedanta philosophy is likely to see greater integration into interdisciplinary studies, including psychology, neuroscience, and comparative religion. Research on consciousness and self-realization, key Vedantic concepts, is increasingly relevant in these fields.</li> <li>• <b>Digital Humanities:</b> The digitization of ancient texts and the use of technology in studying Vedanta will facilitate more in-depth research and analysis. This includes digital archives, online courses, and virtual study groups, making Vedanta more accessible to a global audience.</li> </ul> </li> <li>3. <b>Application in Modern Life:</b> <ul style="list-style-type: none"> <li>• <b>Mental Health and Well-Being:</b> Vedanta's teachings on self-awareness, mindfulness, and the nature of reality can contribute significantly to mental health and well-being. Practices like meditation and self-inquiry, derived from Vedanta, are increasingly being integrated into therapeutic approaches.</li> <li>• <b>Ethics and Sustainability:</b> Vedantic principles, such as the interconnectedness of all life (advaita or non-duality), can influence ethical decision-making and promote sustainable living, addressing contemporary global challenges like climate</li> </ul> </li> </ol>



change and social inequality.

#### 4. Spiritual Movements and Practices:

- **Neo-Vedanta Movements:** The rise of Neo-Vedanta, which seeks to reinterpret Vedantic teachings for contemporary society, will continue to influence spiritual movements worldwide. This includes the work of modern spiritual leaders who adapt Vedantic ideas to address current issues.
- **Integration with Other Spiritual Practices:** Vedanta is increasingly being integrated with other spiritual traditions and practices, such as mindfulness meditation and yoga, creating a more holistic approach to spiritual development.

#### 5. Challenges and Adaptation:

- **Preservation of Authentic Teachings:** As Vedanta gains popularity, there will be challenges in preserving the authenticity of the teachings. Ensuring that the core principles are not diluted or misinterpreted will be crucial.
- **Engagement with Science and Rationalism:** Vedanta philosophy will need to continue engaging with scientific and rational perspectives to remain relevant. This dialogue can lead to new insights and a deeper understanding of the philosophy in a modern context.

#### 6. Educational and Cultural Impact:

- **Curriculum Development:** There is potential for Vedanta to be integrated into educational curricula, particularly in fields related to philosophy, ethics, and spirituality. This can promote a deeper understanding of these teachings among younger generations.
- **Cultural Revitalization:** Vedanta can play a role in the cultural revitalization of Indian traditions, both in India and among the global diaspora, fostering a renewed appreciation for these ancient teachings.

## CURRICULUM

<b>TOTAL CREDIT :</b>	<b>FULL MARKS : 100</b>
<b>EACH CREDIT : 15 HOURS</b>	<b>COMPREHENSIVE ASSESSMENT : 20</b>
<b>COURSE DURATION : 4 Months</b>	<b>PERIODIC ASSESSMENT: 80</b>

	<b>COURSE CONTENT</b>	<b>HOURS</b>
<b>UNIT 1</b>	<b><i>Brahman as the Cause of the World</i></b>	
Module I	Introduction on Brahma Sutra	12 hours
Module II	Detailed study of the <i>Sutras</i> discussing <i>Brahman</i> as the efficient and material cause of the world.	
Module III	Examination of <i>Shankaracharya</i> 's dialectical method in refuting opposing views.	
<b>UNIT 2</b>	<b><i>Brahma Sutra Shankara Bhashya [The Nature of the Universe (Jagat)]</i></b>	
Module I	The relationship between Brahman and the universe.	12 hours
Module II	The concept of Maya and its role in the manifestation of the universe.	
Module III	Analysis of cause and effect (Karya-Karana) in Shankara's philosophy.	
<b>UNIT 3</b>	<b><i>Brahma Sutra Shankara Bhashya (Tarkapada)</i></b>	
Module I	Introduction on Tarkapada	12 hours
Module II	Refutation of <i>Vaisheshika</i> School	
Module III	Refutation of <i>Buddhist</i> School	
<b>UNIT 4</b>	<b><i>Brahma Sutra Shankara Bhashya (Tarkapada)</i></b>	
Module I	Basic introduction on Sankhya Philosophy	12 hours
Module II	Refutation of <i>Sankhya</i> School	
Module III	Ultimate aim on Refutation on Refutation	



<b>UNIT 5</b>	<b><i>Vedānta Paribhāṣā</i></b>	12 hours
Module I	<i>Viṣaya Paricched</i>	
Module II	<i>Prayojan Paricched</i>	
Module III	<i>Prataksha Paricched</i>	

### SUGGESTED READINGS

**Brahma Sutra Bhashya of Shankaracharya (Tarkapada)** – Original Sanskrit text with English translation and commentary.

**A History of Indian Philosophy** by Surendranath Dasgupta

**Advaita Vedanta: A Philosophical Reconstruction** by Eliot Deutsch

**The Brahma Sutras: The Philosophy of Spiritual Life** by Swami Sivananda

**Vedānta Paribhāṣā** by Dharmarāja Adhvarindra

**The Advaita Tradition in Indian Philosophy: A Study of Advaita in Buddhism, Vedānta, and Kashmir Shaivism** by Chandradhar Sharma.

**Introduction to the Vedānta Paribhāṣā** by Swami Madhavananda

**Vedānta Explained: A Study Based on Vedānta Paribhāṣā** by Swami Satchidanandendra Saraswati

### ASSESSMENT

COMPREHENSIVE ASSESSMENT (20)	PERIODIC ASSESSMENT (80)
<ul style="list-style-type: none"> <li>● Project Work</li> <li>● Term Paper</li> <li>● Essay Writing</li> <li>● Inter forum Debate</li> <li>● Extempore</li> <li>● Quiz</li> </ul>	<p>Theory : 50</p> <ul style="list-style-type: none"> <li>● CBT Evaluation</li> <li>● Online Test</li> <li>● Objective Test</li> <li>● Class Assignment</li> <li>● Home Assignment</li> <li>● Paper Presentation</li> </ul>
	<p>Viva-voce : 20</p> <ul style="list-style-type: none"> <li>● Oral Exam</li> <li>● Group Discussion</li> <li>● Role Play</li> <li>● Quiz</li> </ul>

	Class Performance : 10
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## **ELIGIBILITY CRITERIA**

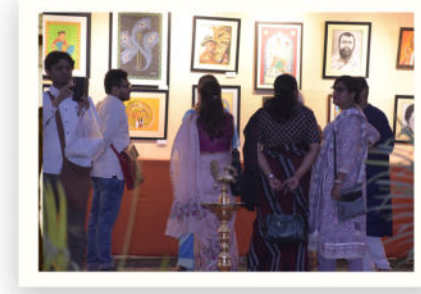
- Academic Qualification:
- Age: No bar
- Gender: No bar

## **PROGRAMME DETAILS**

- Duration of the Course: 4 Months
- Total Hours: 60 Hours
- Mode of Instruction: Online
- Medium of Instruction: Bengali and English
- At the end of the course, all the participants will be given certificates by Swami Vivekananda Research Centre (SVRC), Ramakrishna Mission Vidyamandira.
- During the conductance of the course the decision of the college authority is final.



# BOSE HOUSE CAMPUS : AT A GLANCE







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“শ্রীরামকৃষ্ণ ও স্বামী বিবেকানন্দের নিকট আমি যে কত খণী তাহা ভাষায় কি করিয়া প্রকাশ করিব ? তাহাঁদের পুণ্য প্রভাবে আমার জীবনের প্রথম উল্লেখ । ‘নিবেদিতার’ মতো আমিও মনে করি যে, রামকৃষ্ণ ও বিবেকানন্দ একটা অখন্ড ব্যক্তিত্বের দুই রূপ । আজ যদি স্বামীজি জীবিত থাকিতেন, তিনি নিশ্চয়ই আমার গুরু হইতেন - অর্থাৎ তাঁকে নিশ্চয়ই আমি গুরুরূপে বরণ করিতাম । যাহা হঠক, যতদিন জীবিত থাকিব ততদিন ‘রামকৃষ্ণ-বিবেকানন্দের’ একান্ত অনুগত ও অনুরক্ত থাকিব, একথা বলা বাহুল্য।”

- স্মৃতাষচন্দ্র বসু

